



CRIDUM

Saint Antony of Egypt Episcopal Church

March 28th-30th, 2024

The Triduum engages us from Thursday until Sunday in a unified act. What happens on Maundy Thursday, Good Friday, and the Easter Vigil forms a continuous dramatic story. These days are to be seen together rather than separately. Because of the interrelationship of the three days, each service of the Triduum needs the others to tell the whole story. For example, resurrection is incomprehensible without Christ's self-giving in crucifixion and at the Lord's Supper. Therefore, Easter needs Good Friday and Maundy Thursday to be fully understood. The way to the triumph of Easter is through the Triduum. Liturgical Year: The Worship of God, Supplemental Liturgical Resource 7 (Louisville: Westminster/John Knox Press, 1992), 35.

Musicians: Joann Richardson, Chris Eisenberg

Readers: Dee Perreira, Peter Stockwell, Sarah Rogers, Luke Rogers, Esther Osborne, Marj Zantek

Eucharist Ministers: Elizabeth Moorhead, Kristen Fabry

Presider: The Rev. Hillary B. Kimsey

Maundy Thursday

The Mass of the Lord's Supper & Mandatum

Welcome!

We welcome all who may be visitors this evening; we hope you will come again and worship God here with us.

Holy or Maundy Thursday is the first of the "Great Three Days of Easter," also known as the Triduum. These three acts of one passion play help us to enter the death and resurrection of Jesus. Maundy comes from the Latin "mandatum" or commandment and refers to Jesus' new commandment to "love one another as I have loved you." He gives this commandment at the Last Supper where he demonstrates his love and service by washing the disciple's feet. On Holy Thursday we also experience the holy meal, the Eucharist, in which Jesus offers himself on the night in which he was betrayed with these words, "This is my body. This is the new covenant in my blood. Do this in remembrance of me."

The service ends with the stripping of the altar. All of the beautiful symbols of Christ and Eucharist are removed to symbolize how Christ is taken away from Gethsemane and to prepare for solemn observance of the great loss that we remember on Good Friday the following day.

Traditionally, a vigil is kept after this service, to do what Jesus asked his disciples that night—and now us, on this night: "Could you not watch with me one hour?" You are invited to stay after the conclusion of our service tonight, just to be still, if you like.

Welcome

Prelude

Opening Hymn

"Where charity and love prevail"

Hymnal 581

Presider: Bless the Lord who forgives all our sins;

People: His mercy endures forever.

Ho - ly God, Ho - ly and Might - y,

Ho - ly Im - mor - tal One, Have mer - cy up - on us.

The Collect of the Day

Let us pray.

Almighty Father, whose dear Son, on the night before he suffered, instituted the Sacrament of his Body and Blood: Mercifully grant that we may receive it thankfully in remembrance of Jesus Christ our Lord, who in these holy mysteries gives us a pledge of eternal life; and who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The First Reading - Exodus 12:1-14

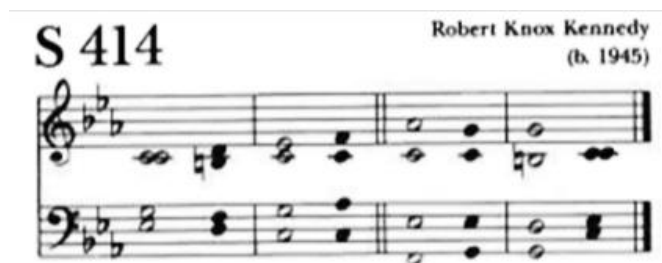
The LORD said to Moses and Aaron in the land of Egypt: This month shall mark for you the beginning of months; it shall be the first month of the year for you. Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. If a household is too small for a whole lamb, it shall join its closest neighbor in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it. Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats. You shall keep it until the fourteenth day of this month; then the whole assembled congregation of Israel shall slaughter it at twilight. They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs. Do not eat any of it raw or boiled in water, but roasted over the fire, with its head, legs, and inner organs. You shall let none of it remain until the morning; anything that remains until the morning you shall burn. This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the passover of the LORD. For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgments: I am the LORD. The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt.

This day shall be a day of remembrance for you. You shall celebrate it as a festival to the LORD; throughout your generations you shall observe it as a perpetual ordinance.

Hear what the Spirit is saying to God's people.

Thanks be to God.

Psalm 116:1, 10-17 *chanted*
Dilexi, quoniam.



1 I love the LORD, because he has heard the voice of my suppli/cation, *
because he has inclined his ear to me whenever I called u/pon him.

10 How shall I repay the/ LORD *
for all the good things he has done for/ me

11 I will lift up the cup of sal/vation *
and call upon the Name of the/ LORD.

12 I will fulfill my vows to the/ LORD *
in the presence of all his/ people.

13 Precious in the sight of the/ LORD *
is the death of his/ servants.

14 O LORD, I am your/ servant; *
I am your servant and the child of your handmaid; you have freed me from my/ bonds.

15 I will offer you the sacrifice of thanks/giving *
and call upon the Name of the/ LORD.

16 I will fulfill my vows to the/ LORD *
in the presence of all his/ people,

17 In the courts of the LORD's/ house, *
in the midst of you, O Je/rusalem.

The Second Reading - 1 Corinthians 11:23-26

I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me." In the same way he took the cup also, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

Hear what the Spirit is saying to God's people.

Thanks be to God.

Sequence Hymn *"Thou, who at thy first Eucharist didst pray"*

Hymnal 315

The Gospel - John 13:1-17, 31b-35

Presider The Holy Gospel of our Lord Jesus Christ according to John.

People **Glory to you, Lord Christ.**

Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" Jesus answered, "You do not know now what I am doing, but later you will understand." Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" Jesus said to him, "One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you." For he knew who was to betray him; for this reason he said, "Not all of you are clean."

After he had washed their feet, had put on his robe, and had returned to the table, he said to them, "Do you know what I have done to you? You call me Teacher and Lord--and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you. Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them.

Jesus said, "Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself and will glorify him at once. Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, 'Where I am going, you cannot come.' I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another.

Deacon The Gospel of the Lord.

People **Praise to you, Lord Christ.**

Homily – The Rev. Hillary B. Kimsey

The Washing of Feet

Presider: The Lord Jesus, after he had supped with his disciples and had washed their feet, said to them, "Do you know what I have done to you? I have given you an example, that you should do as I have done.

People: **Peace is my last gift to you, my own peace I now leave with you; peace which the world cannot give, I give to you.**

Presider: I give you a new commandment: Love one another, as I have loved you. By this shall the world know you are my disciples: that you have love for one another.

All are invited to come forward and have their feet washed. While we do this, we welcome everyone to join in singing the hymns on the next page.

1. Brother, Sister, Let Me Serve You

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Brother, sister, let me serve you

Capo 2: D G A7 D Bm

1 Bro - ther, sis - ter, let me serve you, let me be as
 2 We are pil - grims on a jour - ney, fel - low trav'lers
 3 I will hold the Christ-light for you in the night-time
 4 I will weep when you are weep-ing; when you laugh, I'll
 5 When we sing to God in hea - ven, we shall find such
 6 Bro - ther, sis - ter, let me serve you, let me be as

Christ to you; pray that I may have the grace to
 on the road; we are here to help each o - ther
 of your fear; I will hold my hand out to you,
 laugh with you. I will share your joy and sor - row
 har - mo - ny, born of all we've known to - geth - er
 Christ to you; pray that I may have the grace to

let you be my ser - vant too.
 walk the mile and bear the load.
 speak the peace you long to hear.
 till we've seen this jour - ney through.
 of Christ's love and a gon - y.
 let you be my ser - vant, too.

Words and Music: Richard Gillard, arr. Betty Carr Pulkingham (b. 1928) © Scripture in Song
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2. "Jesu, Jesu, fill us with your love," Hymn #602

3. Ubi Caritas, sung three times

408 Ubi Caritas

Refrain

U - bi ca - ri - tas et a - mor,
Live in char - i - ty and stead - fast love,

u - bi ca - ri - tas De - us i - bi est.
live in char - i - ty; God will dwell with you.

Text: I Corinthians 13:2-8; *Where charity and love are found, God is there*; Taizé Community, 1978
Tune: Jacques Berthier, 1923-1994
© 1979. Les Presses de Taizé, GIA Publications, Inc., agent

Prayers of the People

Intercessions for the Christian People pg 166

Leader: On this night, the Lord Jesus was handed over to sinners. Let us pray to his Father on behalf of all for whom he died, saying: God, who washed us in the blood of your Son, have mercy upon us.

Clarify your church's insight into your presence in the world, and enable every human being to see in our fellowship the sign of your new covenant. God, who washed us in the blood of your Son,

People: Have mercy upon us.

Teach our national and local leaders the power of humility, and enable them to work selflessly for the good of all. God, who washed us in the blood of your Son,

Have mercy upon us.

Reconcile the divided Christian churches, and grant peace to nations and religious groups hostile to one another. God, who washed us in the blood of your son,

Have mercy upon us.

Come to the aid of the earth's starving peoples, and give them their rightful share of the food you lavish on all your creatures. God, who washed us in the blood of your Son.

Have mercy upon us.

Heal the bodies of the wounded and diseased. Heal the hearts of those betrayed by their loved ones. God, who washed us in the blood of your Son,

Have mercy upon us.

Forgive the sins of the people which calls on you; let the bread we break and the cup we drink save us from evil and free us to obey your word. God, who washed us in the blood of your Son,

Have mercy upon us.

Let us pray for our own needs and those of others.

Silence. The People may add their own petitions.

The Presider concludes

Father, the prayer of Christ brought forgiveness to those who crucified him, and the prayer of the thief brought him a place with Christ at your side. Hear the prayers we now make to you, and sustain your people in their need. We make our prayer through Christ, our crucified Lord. **Amen.**

Confession of Sin

The Presider says

Let us confess our sins against God and our neighbor.

Silence may be kept

Leader and People

Most merciful God, we confess that we have sinned against you in thought, word, and deed. by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.

Absolution

The Presider stands and says

Almighty God have mercy on you, forgive you all your sins through the grace of Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

The Peace

Presider: The peace of Christ be always with you.

***People:* And also with you.**

The clergy and people greet one another with a sign of peace.

THE HOLY COMMUNION

The Presider may begin the Offertory with a sentence of scripture. The offering plates are placed on the altar as a sign of our self-offering to God and our promise to give faithfully to the church.

Choir Anthem

"In Remembrance of Me"

LEVAS 149

The Doxology is sung

Praise God from whom all blessings flow; praise him, all creatures, here below; praise him above, ye heavenly host; praise Father, Son, and Holy Ghost. Amen.

The Great Thanksgiving

Eucharistic Prayer D

The people remain standing.

The Presider faces them and sings,

The musical notation is arranged in four staves, alternating between the Celebrant and the People. The key signature has one flat (B-flat). The lyrics are: "The Lord be with you. And al - so with you. Lift up your hearts. We lift them to the Lord. Let us give thanks to the Lord our God. It is right to give him thanks and praise."

Celebrant *People*
The Lord be with you. And al - so with you.
Celebrant *People*
Lift up your hearts. We lift them to the Lord.
Celebrant
Let us give thanks to the Lord our God.
People
It is right to give him thanks and praise.

Then, facing the Holy Table, the Presider proceeds

It is truly right to glorify you, Father, and to give you thanks; for you alone are God, living and true, dwelling in light inaccessible from before time and for ever, through Jesus Christ, our Lord.

For our sins he was lifted high upon the cross, that he might draw the whole world to himself; and that by his suffering and death, he became the eternal source of salvation of all who put their trust in him.

Countless throngs of angels stand before you to serve you night and day; and, beholding the glory of your presence, they offer you unceasing praise. Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify your Name, as we sing,

Sanctus , sung

Hymnal S-124

The musical notation is for the Sanctus, Hymnal S-124, in G major (one sharp). It consists of three staves of music. The lyrics are: "Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might, hea - ven and earth are full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he who comes in the name of the Lord. Ho - san - na in the high - est."

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might, hea - ven and
earth are full of your glo - ry. Ho - san - na in the high - est.
Bless - ed is he who comes in the name of the Lord. Ho - san - na in the high - est.

The people stand or kneel. Then the Presider continues

We acclaim you, holy Lord, glorious in power. Your mighty works reveal your wisdom and love. You formed us in your own image, giving the whole world into our care, so that, in obedience to you, our Creator, we might rule and serve all your creatures. When our disobedience took us far from you, you did not abandon us to the power of death. In your mercy you came to our help, so that in seeking you we might find you. Again and again you called us into covenant with you, and through the prophets you taught us to hope for salvation. Father, you loved the world so much that in the fullness of time you sent your only Son to be our Savior.

Incarnate by the Holy Spirit, born of the Virgin Mary, he lived as one of us, yet without sin. To the poor he proclaimed the good news of salvation; to prisoners, freedom; to the sorrowful, joy. To fulfill your purpose he gave himself up to death; and, rising from the grave, destroyed death, and made the whole creation new.

And, that we might live no longer for ourselves, but for him who died and rose for us, he sent the Holy Spirit, his own first gift for those who believe, to complete his work in the world, and to bring to fulfillment the sanctification of all.

When the hour had come for him to be glorified by you, his heavenly Father, having loved his own who were in the world, he loved them to the end; at supper with them he took bread, and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper, he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Father, we now celebrate this memorial of our redemption. Recalling Christ's death and his descent among the dead, proclaiming his resurrection and ascension to your right hand, awaiting his coming in glory; and offering to you, from the gifts you have given us, this bread and this cup, we praise you and we bless you.

Presider and People

**We praise you, we bless you,
we give thanks to you,
and we pray to you, Lord our God.**

The Presider continues

Lord, we pray that in your goodness and mercy your Holy Spirit may descend upon us, and upon these gifts, sanctifying them and showing them to be holy gifts for your holy people, the bread of life and the cup of salvation, the Body and Blood of your Son Jesus Christ.

Grant that all who share this bread and cup may become one body and one spirit, a living sacrifice in Christ, to the praise of your Name.

Remember, Lord, your one holy catholic and apostolic Church, redeemed by the blood of your Christ. Reveal its unity, guard its faith, and preserve it in peace.

And grant that we may find our inheritance with the Blessed Virgin Mary, with patriarchs, prophets, apostles, and martyrs, with Antony and all the saints who have found favor with you in ages past. We praise you in union with them and give you glory through your Son Jesus Christ our Lord.

Through Christ, and with Christ, and in Christ, all honor and glory are yours, Almighty God and Father, in the unity of the Holy Spirit, for ever and ever. **AMEN.**



The Lord's Prayer

And now, as our Savior Christ has taught us, we pray

**Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come, thy will be done,
on earth as in heaven.**

Give us this day our daily bread.

Forgive us our trespasses as we forgive those who trespass against us.

Lead us not into temptation, and deliver us from evil.

For thine is the kingdom, the power, and the glory, forever and ever. Amen.

Fraction Rite

S-161

Those who are participating by livestream may say the following prayer.

Prayer for Spiritual Communion

From: A Prayer Book for the Armed Forces

In union, O Lord, with your faithful people at every altar of your Church, where Holy Eucharist is now being celebrated, we desire to offer to you praise and thanksgiving. We remember your death, Lord Christ; we proclaim your resurrection; we await your coming in glory. And since we cannot receive you today in the Sacrament of your Body and Blood, we beseech you to come spiritually into our heart. Cleanse and strengthen us with your grace, Lord Jesus, and let us never be separated from you. May we live in you, and you in us, in this life and in the life to come. Amen.

Communion Music *Instrumental* Joann Richardson

Post Communion Prayer

Presider: Let us pray.

**All: Almighty and ever living God,
we thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Son,
and heirs of your eternal kingdom.
And now, Father, send us out
to do the work you have given us to do,
to love and serve you
as faithful witnesses of Christ our Lord.
To him, to you, and to the Holy Spirit,
be honor and glory, now and forever. Amen.**

Stripping of the Altar

Musical Offering

Joann Richardson

The altar is stripped of its vestments, and the room is prepared for the observance of Good Friday. The sanctuary lamp is carried to the back of the church and blown out, signifying how Jesus was taken from Gethsemane. The lights are dimmed, and in the darkness, we invite you to close your eyes and listen to the cantor sing "Bitter was the Night." Once the song is over, we leave in silence.

Bitter Was the Night, by Sidney Carter

*Bitter was the night,
thought the cock would crow forever
Bitter was the night before the break of day.*

*Saw you passing by,
told them all I didn't know you.
Bitter was the night before the break of day.*

*Told them all a lie,
and I told it three times over,
Bitter was the night before the break of day.*

*What did Judas do?
Sold him for a bag of silver.
Bitter was the night before the break of day.*

*What did Judas do?
Hanged himself upon an alder.
Bitter was the night before the break of day.*

*Bitter was the night,
thought there'd never be a morning.
Bitter was the night before the break of day.*

*Bitter was the night,
thought the cock would crow forever
Bitter was the night before the break of day.*

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Tonight's liturgy has ended. You may stay to pray in silence and leave when you are ready.

GOOD FRIDAY

The Solemn Liturgy of the Passion and Death of Our Lord, Jesus Christ, is a continuation of the Maundy Thursday liturgy and we begin in silence just as the night before ended in silence.

Ministers enter in silence, kneel before the altar in silent prayer, all kneel as able in silence

Presider: Blessed be our God

People: Forever and ever, Amen

Let us pray,

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

Liturgy of the Word

The First Reading - Isaiah 52:13-53:12

See, my servant shall prosper;
he shall be exalted and lifted up,
and shall be very high.

Just as there were many who were astonished at him
--so marred was his appearance, beyond human semblance,
and his form beyond that of mortals--
so he shall startle many nations;
kings shall shut their mouths because of him;
for that which had not been told them they shall see,
and that which they had not heard they shall contemplate.

Who has believed what we have heard?
And to whom has the arm of the Lord been revealed?
For he grew up before him like a young plant,
and like a root out of dry ground;
he had no form or majesty that we should look at him,
nothing in his appearance that we should desire him.
He was despised and rejected by others;
a man of suffering and acquainted with infirmity;
and as one from whom others hide their faces
he was despised, and we held him of no account.

Surely he has borne our infirmities
and carried our diseases;
yet we accounted him stricken,
struck down by God, and afflicted.
But he was wounded for our transgressions,
crushed for our iniquities;
upon him was the punishment that made us whole,
and by his bruises we are healed.

All we like sheep have gone astray;
we have all turned to our own way,
and the Lord has laid on him the iniquity of us all.

He was oppressed, and he was afflicted,
yet he did not open his mouth;
like a lamb that is led to the slaughter,
and like a sheep that before its shearers is silent,
so he did not open his mouth.

By a perversion of justice he was taken away.

Who could have imagined his future?

For he was cut off from the land of the living,
stricken for the transgression of my people.

They made his grave with the wicked
and his tomb with the rich,
although he had done no violence,
and there was no deceit in his mouth.

Yet it was the will of the Lord to crush him with pain.

When you make his life an offering for sin,
he shall see his offspring, and shall prolong his days;
through him the will of the Lord shall prosper.

Out of his anguish he shall see light;
he shall find satisfaction through his knowledge.

The righteous one, my servant, shall make many righteous,
and he shall bear their iniquities.

Therefore I will allot him a portion with the great,
and he shall divide the spoil with the strong;
because he poured out himself to death,
and was numbered with the transgressors;
yet he bore the sin of many,
and made intercession for the transgressors.

Hear what the Spirit is saying to God's people.

Thanks be to God.

Psalm 22 *read responsively*

1 My God, my God, why have you forsaken me? *
and are so far from my cry and from the words of my distress?

**2 O my God, I cry in the daytime, but you do not answer; *
by night as well, but I find no rest.**

3 Yet you are the Holy One, *
enthroned upon the praises of Israel.

**4 Our forefathers put their trust in you; *
they trusted, and you delivered them.**

5 They cried out to you and were delivered; *
they trusted in you and were not put to shame.

**6 But as for me, I am a worm and no man, *
scorned by all and despised by the people.**

7 All who see me laugh me to scorn; *
they curl their lips and wag their heads, saying,

**8 "He trusted in the Lord; let him deliver him; *
let him rescue him, if he delights in him."**

9 Yet you are he who took me out of the womb, *
and kept me safe upon my mother's breast.

**10 I have been entrusted to you ever since I was born; *
you were my God when I was still in my mother's womb.**

11 Be not far from me, for trouble is near, *
and there is none to help.

**12 Many young bulls encircle me; *
strong bulls of Bashan surround me.**

13 They open wide their jaws at me, *
like a ravening and a roaring lion.

**14 I am poured out like water; all my bones are out of joint; *
my heart within my breast is melting wax.**

15 My mouth is dried out like a pot-sherd; my tongue sticks to the roof of my mouth; *
and you have laid me in the dust of the grave.

**16 Packs of dogs close me in, and gangs of evildoers circle around me; *
they pierce my hands and my feet; I can count all my bones.**

17 They stare and gloat over me; *
they divide my garments among them; they cast lots for my clothing.

**18 Be not far away, O Lord; *
you are my strength; hasten to help me.**

19 Save me from the sword, *
my life from the power of the dog.

**20 Save me from the lion's mouth, *
my wretched body from the horns of wild bulls.**

21 I will declare your Name to my brethren; *
in the midst of the congregation I will praise you.

**22 Praise the Lord, you that fear him; *
stand in awe of him, O offspring of Israel; all you of Jacob's line, give glory.**

23 For he does not despise nor abhor the poor in their poverty; neither does he hide his face from them; *
but when they cry to him he hears them.

**24 My praise is of him in the great assembly; *
I will perform my vows in the presence of those who worship him.**

25 The poor shall eat and be satisfied, and those who seek the Lord shall praise him: *
"May your heart live for ever!"

**26 All the ends of the earth shall remember and turn to the Lord, *
and all the families of the nations shall bow before him.**

27 For kingship belongs to the Lord; *
he rules over the nations.

**28 To him alone all who sleep in the earth bow down in worship; *
all who go down to the dust fall before him.**

29 My soul shall live for him; my descendants shall serve him; *
they shall be known as the Lord's for ever.

**30 They shall come and make known to a people yet unborn *
the saving deeds that he has done.**

The Second Reading - Hebrews 4:14-16; 5:7-9

Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need.

In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him.

Hear what the spirit is saying to God's people.

Thanks be to God.

Sequence Hymn

"Ah holy Jesus"

Hymnal 158

The Passion of Our Lord, Jesus Christ according to John (18:1-19:42)

Please be seated for the first part of the Passion

After Jesus had spoken these words, he went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So, Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them. When Jesus said to them, "I am he," they stepped back and fell to the ground. Again, he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he. So, if you are looking for me, let these men go." This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me." Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?" So, the soldiers, their officer, and the police arrested Jesus and bound him.

First, they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the people that it was better to have one person die for the people. Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So, the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself. Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said." When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" Again, Peter denied it, and at that moment the cock crowed. Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So, Pilate went out to them and said, "What accusation do you bring against this man?" They answered, "If this man were not a criminal, we would not have handed him over to you." Pilate said to them, "Take him yourselves and judge him according to your law." They replied, "We are not permitted to put anyone to death." (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.) Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you a King?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" Pilate replied, "Your own nation and the chief priests have handed you over to me. What have you done?" Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over. But as it is, my kingdom is not from here." Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate asked him, "What is truth?" After he had said this, he went out to the crowd again and told them, "I find no case against him. But you have a custom that I release someone for you at the

Passover. Who do you want me to release for you?" They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit.

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, "Hail, King!" and striking him on the face. Pilate went out again and said to them, "Look, I am bringing him out to you to let you know that I find no case against him." So, Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" When the chief priests and the police saw him, they shouted, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." The crowd answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God." Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore, the one who handed me over to you is guilty of a greater sin." From then on Pilate tried to release him, but the people cried out, "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor." When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to them, "Here is your King!" They cried out, "Away with him! Away with him! Crucify him!" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but the emperor."

Please stand as you are able

Then he handed him over to them to be crucified. So, they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them.

Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the people read this inscription because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" Pilate answered, "What I have written I have written." When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So, they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill what the scripture says, "They divided my clothes among themselves, and for my clothing they cast lots." And that is what the soldiers did. Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home. After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." A jar full of sour wine was standing there. So, they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

There is a pause for silence; the people are welcome to kneel.

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So, they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead,

they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." And again, another passage of scripture says, "They will look on the one whom they have pierced."

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so, he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden, there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

Homily – The Rev. Hillary Kimsey

Hymn

"O sorrow deep"

Hymnal 173

The Solemn Collects

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All standing, the Presider, or other person appointed, says to the people

Dear People of God: Our heavenly Father sent his Son into the world, not to condemn the world, but that the world through him might be saved; that all who believe in him might be delivered from the power of sin and death, and become heirs with him of everlasting life.

We pray, therefore, for people everywhere according to their needs.

The biddings may be read by a Deacon or other person appointed. The Presider says the Collects

Let us pray for the holy Catholic Church of Christ throughout the world;

For its unity in witness and service

For all bishops and other ministers

and the people whom they serve

For Michael, our Presiding Bishop, for Melissa, our Bishop Provisional, and all the people of this diocese

For all Christians in this community

For those about to be baptized

That God will confirm the Church in faith, increase it in love, and preserve it in peace.

Silence

Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified: Receive our supplications and prayers which we offer before you for all members of your holy Church, that in their vocation and ministry they may truly and devoutly serve you; through our Lord and Savior Jesus Christ. **Amen.**

Let us pray for all nations and peoples of the earth, and for those in authority among them;

For Joseph, the President of the United States

For the Congress and the Supreme Court

For the Members and Representatives of the United Nations
For all who serve the common good

That by God's help they may seek justice and truth, and live in peace and concord.

Silence

Almighty God, kindle, we pray, in every heart the true love of peace, and guide with your wisdom those who take counsel for the nations of the earth; that in tranquility your dominion may increase, until the earth is filled with the knowledge of your love; through Jesus Christ our Lord. **Amen.**

Let us pray for all who suffer and are afflicted in body or in mind;

For the hungry and the homeless, the destitute
and the oppressed
For the sick, the wounded, and the crippled
For those in loneliness, fear, and anguish
For those who face temptation, doubt, and despair
For the sorrowful and bereaved
For prisoners and captives, and those in mortal danger

That God in his mercy will comfort and relieve them, and grant them the knowledge of his love, and stir up in us the will and patience to minister to their needs.

Silence

Gracious God, the comfort of all who sorrow, the strength of all who suffer: Let the cry of those in misery and need come to you, that they may find your mercy present with them in all their afflictions; and give us, we pray, the strength to serve them for the sake of him who suffered for us, your Son Jesus Christ our Lord. **Amen.**

Let us pray for all who have not received the Gospel of Christ;

For those who have never heard the word of salvation
For those who have lost their faith
For those hardened by sin or indifference
For the contemptuous and the scornful
For those who are enemies of the cross of Christ and persecutors of his disciples
For those who in the name of Christ have persecuted others

That God will open their hearts to the truth, and lead them to faith and obedience.

Silence

Merciful God, creator of all the peoples of the earth and lover of souls: Have compassion on all who do not know you as you are revealed in your Son Jesus Christ; let your Gospel be preached with grace and power to those who have not heard it; turn the hearts of those who resist it; and bring home to your fold those who have gone astray; that there may be one flock under one shepherd, Jesus Christ our Lord. **Amen.**

Let us commit ourselves to God, and pray for the grace of a holy life, that, with all who have departed this world and have died in the peace of Christ, and those whose faith is known to God alone, we may be accounted worthy to enter into the fullness of the joy of our Lord, and receive the crown of life in the day of resurrection.

Silence

O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

Hymn ***“Were you there when they crucified my Lord?”***

Hymnal 172

The ministers bring a cross to the altar.

Veneration of the Cross

Instrumental Music

Chris Eisenberg

The congregation may come and venerate the cross or light a candle in prayer as the music plays.

The Lord’s Prayer

And now, as our Savior Christ has taught us, we pray

**Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come, thy will be done,
on earth as it is in heaven.**

Give us this our daily bread.

**Forgive us our trespasses
as we forgive those who trespass against us.**

**Lead us not into temptation,
but deliver us from evil.**

For thine is the kingdom, the power, and the glory forever and ever. Amen.

Concluding Prayer

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Lord Jesus Christ, Son of the living God, we pray you to set your passion, cross, and death between your judgment and our souls, now and in the hour of our death. Give mercy and grace to the living; pardon and rest to the dead; to your holy Church peace and concord; and to us sinners everlasting life and glory; for with the Father and the Holy Spirit you live and reign, one God, now and forever. **Amen.**

All leave in silence.

The Great Vigil of Easter

According to ancient tradition, Jesus followers would gather in the hours of darkness ending at dawn on Easter to hear scripture and offer prayer. This night-long service of prayerful watching anticipated the baptisms that would come at first light and the Easter Eucharist. The service begins in darkness, sometime between sunset on Holy Saturday and sunrise on Easter, and consists of four parts: The Service of Light (kindling of new fire, lighting the Paschal candle, the Exsultet); The Service of Lessons (readings from the Hebrew Scriptures interspersed with psalms, canticles, and prayers); Christian Initiation (Holy Baptism) or the Renewal of Baptismal Vows; and the Eucharist. It is the Christian Passover, for it celebrates the passing from death to life, from sin to grace!

We begin outside of the church.

The Service of Light

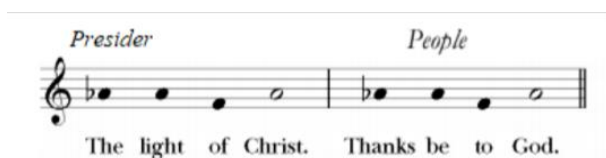
Presider: Dear friends in Christ: On this most holy night, in which our Lord Jesus passed over from death to life, the Church invites her members, dispersed throughout the world, to gather in vigil and prayer. For this is the Passover of the Lord, in which, by hearing his Word and celebrating his Sacraments, we share in his victory over death.

The new fire is lit.

Presider: Let us pray.

O God, through your Son you have bestowed upon your people the brightness of your light: Sanctify this new fire, and grant that in this Paschal feast we may so burn with heavenly desires, that with pure minds we may attain to the festival of everlasting light; through Jesus Christ our Lord. **Amen.**

The Paschal candle is lit before processing into church. Individual candles may be lit from the Pascal candle. As the procession begins the Presider chants, and the people respond.

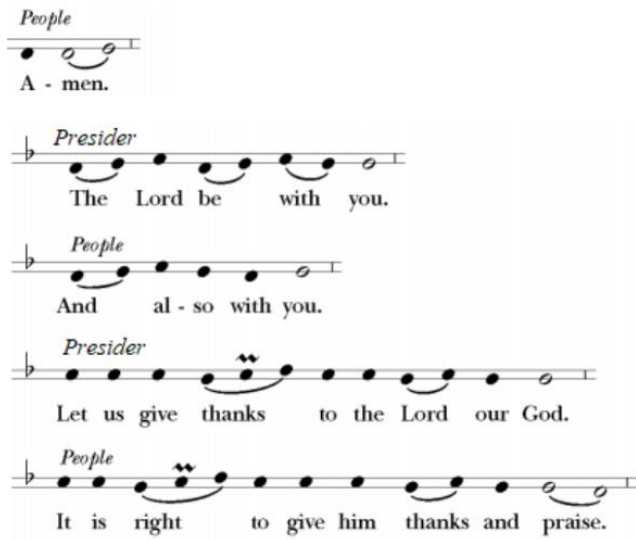


This will be repeated midway in the procession and at the placing of the Paschal Candle in the stand. The individual candles are now lit, the church remains dark except for the candles

The Exsultet, sung by the presider

Rejoice now, heavenly hosts and choirs of angels,
and let your trumpets shout Salvation
for the victory of our mighty King.
Rejoice and sing now, all the round earth,
bright with a glorious splendor,
for darkness has been vanquished by our eternal King.

Rejoice and be glad now, Mother Church,
 and let your holy courts, in radiant light,
 resound with the praises of your people.
 All you who stand near this marvelous and holy flame,
 pray with me to God the Almighty
 for the grace to sing the worthy praise of this great light;
 through Jesus Christ his Son our Lord,
 who lives and reigns with him,
 in the unity of the Holy Spirit,
 one God, for ever and ever,



Presider: It is truly right and good, always and everywhere, with our whole heart and mind and voice, to praise you, the invisible, almighty, and eternal God, and your only-begotten Son, Jesus Christ our Lord; for he is the true Paschal Lamb, who at the feast of the Passover paid for us the debt of Adam's sin, and by his blood delivered your faithful people.

This is the night, when you brought our fathers, the children of Israel, out of bondage in Egypt, and led them through the Red Sea on dry land.

This is the night, when all who believe in Christ are delivered from the gloom of sin, and are restored to grace and holiness of life.

This is the night, when Christ broke the bonds of death and hell, and rose victorious from the grave.

How wonderful and beyond our knowing, O God, is your mercy and loving-kindness to us, that to redeem a slave, you gave a Son.

How holy is this night, when wickedness is put to flight, and sin is washed away. It restores innocence to the fallen, and joy to those who mourn. It casts out pride and hatred, and brings peace and concord.

How blessed is this night, when earth and heaven are joined and man is reconciled to God.

Holy Father, accept our evening sacrifice, the offering of this candle in your honor. May it shine continually to drive away all darkness. May Christ, the Morning Star who knows no setting, find it ever burning--he who gives his light to all creation, and who lives and reigns for ever and ever. **Amen.**

The Liturgy of the Word

Presider: Let us hear the record of God's saving deeds in history, how he saved his people in ages past; and let us pray that our God will bring each of us to the fullness of redemption.

The story of Creation - Genesis 1:1-2:2, seated

In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. Then God said, "Let there be light"; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

And God said, "Let there be a dome in the midst of the waters, and let it separate the waters from the waters." So God made the dome and separated the waters that were under the dome from the waters that were above the dome. And it was so. God called the dome Sky. And there was evening and there was morning, the second day.

And God said, "Let the waters under the sky be gathered together into one place, and let the dry land appear." And it was so. God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. Then God said, "Let the earth put forth vegetation: plants yielding seed, and fruit trees of every kind on earth that bear fruit with the seed in it." And it was so. The earth brought forth vegetation: plants yielding seed of every kind, and trees of every kind bearing fruit with the seed in it. And God saw that it was good. And there was evening and there was morning, the third day.

And God said, "Let there be lights in the dome of the sky to separate the day from the night; and let them be for signs and for seasons and for days and years, and let them be lights in the dome of the sky to give light upon the earth." And it was so. God made the two great lights--the greater light to rule the day and the lesser light to rule the night--and the stars. God set them in the dome of the sky to give light upon the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. And there was evening and there was morning, the fourth day.

And God said, "Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the dome of the sky." So God created the great sea monsters and every living creature that moves, of every kind, with which the waters swarm, and every winged bird of every kind. And God saw that it was good. God blessed them, saying, "Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth." And there was evening and there was morning, the fifth day.

And God said, "Let the earth bring forth living creatures of every kind: cattle and creeping things and wild animals of the earth of every kind." And it was so. God made the wild animals of the earth of every kind, and the cattle of every kind, and everything that creeps upon the ground of every kind. And God saw that it was good.

Then God said, "Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth."

So God created humankind in his image, in the image of God he created them; male and female he created them.

God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth." God said, "See, I have given you every plant yielding seed that is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so. God saw everything that he had made, and indeed, it was very good. And there was evening and there was morning, the sixth day.

Thus the heavens and the earth were finished, and all their multitude. And on the seventh day God finished the work that he had done, and he rested on the seventh day from all the work that he had done. So God blessed the seventh day and hallowed it, because on it God rested from all the work that he had done in creation. These are the generations of the heavens and the earth when they were created.

The Response: Hymn #177, "Over the chaos of the empty waters"

Presider: Let us pray. *(Silence)*

O God, who wonderfully created, and yet more wonderfully restored, the dignity of human nature: Grant that we may share the divine life of him who humbled himself to share our humanity, your Son Jesus Christ our Lord. **Amen.**

Israel's deliverance at the Red Sea - Exodus 14:10--15:1

As Pharaoh drew near, the Israelites looked back, and there were the Egyptians advancing on them. In great fear the Israelites cried out to the Lord. They said to Moses, "Was it because there were no graves in Egypt that you have taken us away to die in the wilderness? What have you done to us, bringing us out of Egypt? Is this not the very thing we told you in Egypt, 'Let us alone and let us serve the Egyptians'? For it would have been better for us to serve the Egyptians than to die in the wilderness." But Moses said to the people, "Do not be afraid, stand firm, and see the deliverance that the Lord will accomplish for you today; for the Egyptians whom you see today you shall never see again. The Lord will fight for you, and you have only to keep still."

Then the Lord said to Moses, "Why do you cry out to me? Tell the Israelites to go forward. But you lift up your staff, and stretch out your hand over the sea and divide it, that the Israelites may go into the sea on dry ground. Then I will harden the hearts of the Egyptians so that they will go in after them; and so I will gain glory for myself over Pharaoh and all his army, his chariots, and his chariot drivers. And the Egyptians shall know that I am the Lord, when I have gained glory for myself over Pharaoh, his chariots, and his chariot drivers."

The angel of God who was going before the Israelite army moved and went behind them; and the pillar of cloud moved from in front of them and took its place behind them. It came between the army of Egypt and the army of Israel. And so the cloud was there with the darkness, and it lit up the night; one did not come near the other all night.

Then Moses stretched out his hand over the sea. The Lord drove the sea back by a strong east wind all night, and turned the sea into dry land; and the waters were divided. The Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left. The Egyptians pursued, and went into the sea

after them, all of Pharaoh's horses, chariots, and chariot drivers. At the morning watch the Lord in the pillar of fire and cloud looked down upon the Egyptian army, and threw the Egyptian army into panic. He clogged their chariot wheels so that they turned with difficulty. The Egyptians said, "Let us flee from the Israelites, for the Lord is fighting for them against Egypt."

Then the Lord said to Moses, "Stretch out your hand over the sea, so that the water may come back upon the Egyptians, upon their chariots and chariot drivers." So Moses stretched out his hand over the sea, and at dawn the sea returned to its normal depth. As the Egyptians fled before it, the Lord tossed the Egyptians into the sea. The waters returned and covered the chariots and the chariot drivers, the entire army of Pharaoh that had followed them into the sea; not one of them remained. But the Israelites walked on dry ground through the sea, the waters forming a wall for them on their right and on their left.

Thus the Lord saved Israel that day from the Egyptians; and Israel saw the Egyptians dead on the seashore. Israel saw the great work that the Lord did against the Egyptians. So the people feared the Lord and believed in the Lord and in his servant Moses.

Then the prophet Miriam, Aaron's sister, took a tambourine in her hand; and all the women went out after her with tambourines and with dancing. And Miriam sang to them:

"Sing to the Lord, for he has triumphed gloriously;
horse and rider he has thrown into the sea."

Response: Hymn #648, "When Israel was in Egypt's Land"

Presider: Let us pray. *(Silence)*

O God, whose wonderful deeds of old shine forth even to our own day, you once delivered by the power of your mighty arm your chosen people from slavery under Pharaoh, to be a sign for us of the salvation of all nations by the water of Baptism: Grant that all the peoples of the earth may be numbered among the offspring of Abraham, and rejoice in the inheritance of Israel; through Jesus Christ our Lord. **Amen.**

The Valley of Dry Bones - Ezekiel 37:1-14

The hand of the Lord came upon me, and he brought me out by the spirit of the Lord and set me down in the middle of a valley; it was full of bones. He led me all around them; there were very many lying in the valley, and they were very dry. He said to me, "Mortal, can these bones live?" I answered, "O Lord God, you know." Then he said to me, "Prophecy to these bones, and say to them: O dry bones, hear the word of the Lord. Thus says the Lord God to these bones: I will cause breath to enter you, and you shall live. I will lay sinews on you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the Lord."

So I prophesied as I had been commanded; and as I prophesied, suddenly there was a noise, a rattling, and the bones came together, bone to its bone. I looked, and there were sinews on them, and flesh had come upon them, and skin had covered them; but there was no breath in them. Then he said to me, "Prophecy to the breath, prophesy, mortal, and say to the breath: Thus says the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live." I prophesied as he commanded me, and the breath came into them, and they lived, and stood on their feet, a vast multitude.

Then he said to me, "Mortal, these bones are the whole house of Israel. They say, 'Our bones are dried up, and our hope is lost; we are cut off completely.' Therefore prophesy, and say to them, Thus says the Lord God:

I am going to open your graves, and bring you up from your graves, O my people; and I will bring you back to the land of Israel. And you shall know that I am the Lord, when I open your graves, and bring you up from your graves, O my people. I will put my spirit within you, and you shall live, and I will place you on your own soil; then you shall know that I, the Lord, have spoken and will act," says the Lord.

Response: Hymn #504, "Come Holy Ghost, our souls inspire"

Presider: Let us pray. *(Silence)*

Almighty God, by the Passover of your Son you have brought us out of sin into righteousness and out of death into life: Grant to those who are sealed by your Holy Spirit the will and the power to proclaim you to all the world; through Jesus Christ our Lord. **Amen.**

Homily: Easter Sermon of St. John of Chrysostom, read by The Rev. Hillary Kimsey

PROCLAMATION OF THE EASTER ALLELUIA

Presider: Alleluia! Christ is risen.

People: The Lord is Risen indeed. Alleluia!

Hymn of Praise: Hymn #182, "Christ is Alive, Let Christians Sing!"

The lights come up and the altar candles are lit. Individual candles may be extinguished.

Presider: The peace of Christ be always with you.

People: And also with you.

The people greet one another with a sign of peace.

The Collect of the Day

Presider: The Lord be with you.

People: And also with you.

Presider: Let us pray.

O God, who made this most holy night to shine with the glory of the Lord's resurrection: Stir up in your Church that Spirit of adoption which is given to us in Baptism, that we, being renewed both in body and mind, may worship you in sincerity and truth; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and forever. **Amen.**

First Reading - Romans 6:3-11

Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life. For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his. We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin. For whoever has died is freed from sin. But if we have died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him.

The death he died, he died to sin, once for all; but the life he lives, he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

Hear what the Spirit is saying to God's people.

Thanks be to God.

Psalm 114, read responsively

1 Hallelujah! When Israel came out of Egypt, *
the house of Jacob from a people of strange speech,

**2 Judah became God's sanctuary *
and Israel his dominion.**

3 The sea beheld it and fled;
Jordan turned and went back.

**4 The mountains skipped like rams, *
and the little hills like young sheep.**

5 What ailed you, O sea, that you fled? *
O Jordan, that you turned back?

**6 You mountains, that you skipped like rams? *
you little hills like young sheep?**

7 Tremble, O earth, at the presence of the Lord, *
at the presence of the God of Jacob.

**8 Who turned the hard rock into a pool of water *
and flint-stone into a flowing spring.**

GOSPEL ALLELUIA



Gospel - Mark 16:1-8

Presider: The Holy Gospel of our Lord Jesus Christ according to Mark.

People **Glory to you, Lord Christ.**

When the sabbath was over, Mary Magdalene, and Mary the mother of James, and Salome bought spices, so that they might go and anoint Jesus. And very early on the first day of the week, when the sun had risen, they went to the tomb. They had been saying to one another, "Who will roll away the stone for us from the entrance to the tomb?" When they looked up, they saw that the stone, which was very large, had already been rolled back. As they entered the tomb, they saw a young man, dressed in a white robe, sitting on the right side; and they were alarmed. But he said to them, "Do not be alarmed; you are looking for Jesus of Nazareth, who was crucified. He has been raised; he is not here. Look, there is the place they laid him. But go, tell his disciples and Peter that he is going ahead of you to Galilee; there you will see him, just as he told you." So they went out and fled from the tomb, for terror and amazement had seized them; and they said nothing to anyone, for they were afraid.

Presider The Gospel of the Lord.

People Praise to you, Lord Christ.

The Renewal of Baptismal Vows

Presider On this most Holy Night, let us pray for all who will receive the Sacrament of new birth and for ourselves as we prepare to renew our Baptismal vows, saying, "Lord hear our prayer."
Deliver us, O Lord, from the way of sin and death.

People Lord, hear our prayer.

Presider Open our hearts with your grace and truth.

People Lord, hear our prayer.

Presider Fill us with your holy and life giving Spirit.

People Lord, hear our prayer.

Presider Keep us in faith and communion with your holy Church.

People Lord, hear our prayer.

Presider Teach us to love others in the power of the Spirit.

People Lord, hear our prayer.

Presider Send us into the world to witness to your love.

People Lord, hear our prayer.

Presider Bring us to the fullness of your peace and glory.

People Lord, hear our prayer.

Presider Grant that we may find our inheritance with Blessed Virgin Mary, with matriarchs and patriarchs, prophets, martyrs, apostles and all your saints. We pray, that encouraged by their examples, aided by their prayers, strengthened by their fellowship, we may also be partakers of the eternal life of the saints in light, through the merits of your Son, Jesus Christ, our Lord, **Amen**

Presider Do you reaffirm your renunciation of evil and renew your commitment to Jesus Christ?

People I do.

Presider Do you believe in God the Father?

People I believe in God, the Father almighty,
creator of heaven and earth.

Presider Do you believe in Jesus Christ, the Son of God?
People **I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.
He suffered under Pontius Pilate,
Was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.**

Presider Do you believe in God the Holy Spirit?
People **I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
and the life everlasting.**

Presider Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?

People **I will, with God's help.**

Presider Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?

People **I will, with God's help.**

Presider Will you proclaim by word and example the Good News of God in Christ?

People **I will, with God's help.**

Presider Will you seek and serve Christ in all persons, loving your neighbor as yourself?

People **I will, with God's help.**

Presider Will you strive for justice and peace among all people, and respect the dignity of every human being?

People **I will, with God's help.**

The Presider concludes the Renewal of Vows as follows

May Almighty God, the Father of our Lord Jesus Christ, who has given us a new birth by water and the Holy Spirit. and bestowed upon us the forgiveness of sins, keep us in eternal life by his grace, in Christ Jesus our Lord. **Amen.**

Hymn #187 "Through the Red Sea brought at last"
The people are asperged.

Joann Richardson

Prayers of the People: Form III, BCP

The Leader and People pray responsively.

Leader: Father, we pray for your holy Catholic Church;

People: **That we all may be one.**

Leader: Grant that every member of the Church may truly and humbly serve you;

People: **That your Name may be glorified by all people.**

Leader: We pray for all bishops, priests, and deacons;

People: **That they may be faithful ministers of your Word and Sacraments.**

Leader: We pray for all who govern and hold authority in the nations of the world;

People: **That there may be justice and peace on the earth.**

Leader: Give us grace to do your will in all that we undertake;

People: **That our works may find favor in your sight.**

Leader: Have compassion on those who suffer from any grief or trouble;

People: **That they may be delivered from their distress.**

Leader: Give to the departed eternal rest.

People: **Let light perpetual shine upon them.**

Leader: We praise you for your saints who have entered into joy;

People: **May we also come to share in your heavenly kingdom.**

Leader: Let us pray for our own needs and those of others.

Silence

The People may add their own petitions.

Presider: O Lord our God, accept the fervent prayers of your people; in the multitude of your mercies, look with compassion on us and all who turn to you for help; for you are gracious, O Lover of Souls, and to you we give glory, Father, Son, and Holy Spirit, now and forever. **Amen.**

Offertory Hymn #180

“He is Risen, He is Risen”

Joann Richardson

The Doxology is sung

Praise God from whom all blessings flow; praise him, all creatures, here below; praise him above, ye heavenly host; praise Father, Son, and Holy Ghost. Amen.

THE HOLY COMMUNION

The Presider may begin the Offertory with a sentence of scripture. The offering plates are placed on the altar as a sign of our self-offering to God and our promise to give faithfully to the church.

The Great Thanksgiving

Eucharistic Prayer B *From the Book of Common Prayer*

Please stand as you are able.

The musical notation consists of four staves, each with a key signature of one flat (B-flat) and a common time signature (C). The lyrics are written below the notes. The first staff is for the Celebrant and the People, with the lyrics: "The Lord be with you. And al - so with you." The second staff is for the Celebrant and the People, with the lyrics: "Lift up your hearts. We lift them to the Lord." The third staff is for the Celebrant, with the lyrics: "Let us give thanks to the Lord our God." The fourth staff is for the People, with the lyrics: "It is right to give him thanks and praise."

Celebrant *People*
The Lord be with you. And al - so with you.

Celebrant *People*
Lift up your hearts. We lift them to the Lord.

Celebrant
Let us give thanks to the Lord our God.

People
It is right to give him thanks and praise.

Presider

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

But chiefly we are bound to praise you for the glorious resurrection of your Son Jesus Christ our Lord; for he is the true Paschal Lamb, who was sacrificed for us and has taken away the sin of the world. By his death he destroyed death, and by his rising to life again he has won for us everlasting life.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

Sanctus, sung

Hymnal S129

The Presider continues

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

We thank you that on the night before he died for us Jesus took bread, and when he had given thanks to you, he broke it, gave it to his friends and said: "Take, eat, this is my Body, broken for you. Do this for the remembrance of me."

On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this,


all of you: This is my Blood of the new Covenant, which is shed for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

S 137

The Holy Eucharist II

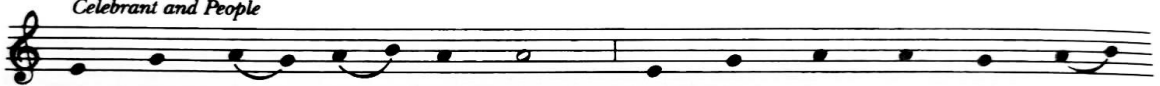
Memorial Acclamation: Prayer B

Celebrant




There - fore, ac - cord - ing to his com - mand, O Fa - ther,

Celebrant and People



We re - mem - ber his death, We pro - claim his re - sur -



rec - tion, We a - wait his com - ing in glo - ry.

Setting: Plainsong, Te Deum Tone; adapt. Mason Martens (b. 1933)

The Presider continues

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with Mary, Antony, and all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and forever. **AMEN.**

Celebrant



People



A - men.

Presider: And now, as our Savior Christ has taught us, we pray:

Our Father who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. Forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, the power, and the glory forever and ever. Amen.

Presider: This is the table, not of the Church but of Jesus Christ.
It is made ready for those who love God
and who want to love God more.
So come, you who have much faith and you who have little,
You who have been here often
and you who have not been for a long time or ever before,
You who have tried to follow and you who have failed.
Come, not because the Church invites you;
It is Christ who invites you to be known and fed here.

We invite all present to participate in this feast, regardless of where you are on your spiritual journey. Our table is open to all, as this is God's gift to all. If needed, we do have gluten free communion wafers available, just ask as you approach the priest or Eucharistic Minister. If you do not wish to receive communion but would like a blessing, do not hesitate to come to the altar with the others and cross your arms over your chest. The ushers will guide you.

Communion Music

Joann Richardson

The Postcommunion Prayer

Presider: Let us pray.

All: Loving God, we give you thanks for restoring us in your image and nourishing us with spiritual food in the Sacrament of Christ's Body and Blood. Now send us forth a people, forgiven, healed, renewed; that we may proclaim your love to the world and continue in the risen life of Christ our Savior. Amen.

The Blessing

May Almighty God, who has redeemed us and made us children of the resurrection of Jesus Christ bestow upon you the riches of God's blessing. **Amen**

May God, who through the water of baptism has raised us from sin into newness of life, make us holy and worthy to be united with Christ forever. **Amen**

May God who has brought us out of bondage to sin into true and lasting freedom in the Redeemer, bring you to your eternal inheritance. **Amen**

And the blessing of the God who loves you unconditionally, the Creator, the Redeemer, and the Sanctifier with you and those you love tonight and always. **Amen**

Closing Hymn

"Jesus Christ is risen today"

Hymnal 207

The Dismissal

Presider Alleluia, Alleluia, Alleluia! Go in peace to love and serve the Lord.

People Thanks be to God. Alleluia, Alleluia, Alleluia!

Postlude

Easter Flowers

Given by

Mary Collier	In memory of her parents, Herb and Marge Reinhardt
Kathy Gero	In memory of her mom, Helen.
Donna Hilton	In memory of her mom.
Kay Kellogg	In memory of all those who have gone before us.
Mother Hillary Kimsey	In gratitude for the people of St. Antony's.
Darrow & Ruth Lindstrum	In thanksgiving for their blessings.
Sandy Martin	In memory of Toby.
Charles & Elizabeth Moorhead	In thanksgiving for their many blessings.
Pamela Morton	In memory of Margaret.
Bill & Melanie Reeder	In memory of their parents.
Melo Scanlon	In memory of J. Kevin Scanlon
Janet Steller	In memory of John Steller.
Cheryl & Benny Wright	In thanksgiving for their new granddaughter, Rosalyn



St. Antony of Egypt Episcopal Church

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